





who have not got the love and mutual affection to take each his brother by the hand, and raise them up to dignity and manhood, but in lieu thereof console themselves with their nauseous tobacco, their poisoned whisky, and the cast of victims of their oppressors' licentious pleasures. Can their souls be pure who have thus prostrated, and have not the courage to defend, their rights, nor the fortitude to bear the inflictions of their own wrong doings.

Of the warrior clad in armor of bright steel, or of the slave in his rusty chains, I have nothing to say. May God redeem them!

But unto all these, O woman, thou hast to bow in meek reverence as the origin of thy being, as the support of thy physical life, as the protection of thy social life, and as the guides and teachers of thy spiritual life. And unto such, O afflicted daughter of Eve, dost thou have to bear offspring each after his kind! Nor has the great law of like unto like been changed or turned aside for all thy prayers and oblations to an avenging God! Hence thy degradation, and hence the "Cure of Evil."

I come now to the more pleasing task of pointing out the "Cure of Evil."

It will be obvious to all, I think, that the false interpretation of the Scriptures has had a decided influence in assigning to woman an inferior condition to that occupied by man, and thus offering an excuse to his lordly, lustful nature in trampling upon her dearest rights. I have been convinced of this for a long time, and therefore I hailed her appearance on the public platform with delight, where she could claim and vindicate her rights, notwithstanding the denunciations of the clergy, and the scowls of fashion. Still I could not help regarding her duty as an onerous one, while she had a masculine trinity in the Bible, and masculine expounders outside of it, to continually obstruct her progress. But while in this quandary, I saw a glimmer of light break forth from the dark pyramids of Egypt. It came in this way: About twelve years ago, a gentleman was lecturing before an audience of skeptics on the evidences of religion, and said that some antiquarian had discovered that the root of the ancient Egyptian Deity's name signified male and female. If that was the case, I thought that the same idea might probably be traced to the Sanscrit language, and possibly be shadowed forth in the Hebrew.

But still I was in the dark, when I concluded that Spirits might give me some light on the subject. So I joined a circle about five years ago; and after various experiences that seemed to demonstrate that my parents, children and friends still lived in the Spirit, with individualized forms, I concluded to avail myself of intelligent answers from the Spirit-land for direction toward the great point of my life, viz., the elevation of the human race, the only way for which I believed to be the elevation of woman. So, when the Spirit of Miss L. was present, (she having been a school teacher, and a sister of the gentleman of the house where we sat in circle,) I put this question: "Does Deity comprehend the attributes and qualities of Male and Female? to which an equivocal answer was given, as though the question was new. I then asked if wisdom, love and beauty were female attributes? Ans. in the affirmative, though not very decided. I then put this question: Did the record, 'Let us make man in our own image—male and female let us make them'—did it mean what it said? and that man was made in the image, and with the personal attributes of Deity? Ans.: Yes. Question: Would the knowledge that Deity comprehended the female attribute tend to elevate woman, and consequently the whole human race? Ans.: Yes. Would such elevation tend to allay the discordant passions of mankind, and to harmonize the same? Ans.: Yes.

After various questions in the same direction were answered, another was put. Will the world receive this doctrine kindly? Ans.: Yes. "Did the ancient religion of the Egyptians embrace the idea of male and female?" Ans.: Yes." I was directed to write to a certain professor, whose name is an honor to the country, for information touching the Egyptian and the Hebrew word for Jehovah. I did so, and his answer was courteous and frank. He stated that he did not understand the ancient Egyptian language, and that Jehovah in Hebrew could hardly be construed to embrace the ideas of male and female; but, quoting another authority, he said that Jehovah signified Divine Love or the Father, in contradistinction of God, which signified Divine Wisdom or the Son, and in this sense the Divine Love might refer to the Female and the Divine Wisdom to the Male principle. The application of the genders were of his own adoption, and not contained in the original.

We subsequently had a visit from the Spirit of Wm. Penn. when the foregoing questions were put and answered in the affirmative; and then I put this question: "Is love, all powerful, all-embracing, all-erecting, the male attribute?" Ans.: Yes. Is wisdom, that conceives, matures and brings forth, the female attribute? Ans.: Yes.

I had an uncle, Ebanu Winchester, who had preached the universal restoration doctrine, and his Spirit being present, I put the above question to him, and was answered in the affirmative. Question: Do you find the doctrine you taught on earth, true in the Spirit-land? Ans.: No. I here referred to the material ball of fire and brimstone, which he taught only would continue till the resurrection.

I afterward wrote to the learned professor, quoting the ques-

tion as put, and the answers as given, and the learned professor, in reply, wrote to me the following: "The Male and Female of Deity were never truly in the very essence of the Bible which I have shown. Wisdom, is denoted as the companion of the Father, and the Lord in the creation of the universe. And in the last mythology, Minerva, the goddess of wisdom, is represented as leaping from the forehead of Jupiter—a myth containing a great truth. To this note I have replied in friendly, but brief answer, explaining his views somewhat more fully, and making them coincide more with my own."

The learned Professor's notes to me were private, and therefore I have no right to offer his name or his remarks to the public as authority for my own views. Yet I sincerely believe that the true knowledge of Jehovah-God or Divine Love and Divine Wisdom can alone elevate, redeem and happily secure every creature; for all that is noble in man, or beautiful in woman, should be consecrated to the work of its diffusion. And I believe that gentle messengers will be sent out in a quiet way, to instruct the world in their duty, and whose joyful discharge will be its own reward.

How often do men unwittingly proclaim the truth, and our knowledge give evidence of our own erroneous opinions. And of this character was Dr. Ditch's remarks in his "Observations in the East." Say, say, "The Church of St. Sophia in the Mosque, was dedicated by Justinian on Christmas eve, 537, to Divine Wisdom, the second person in the adorable Trinity; and that it was recaptured by Mahomet the second in 1453, who demolished its altar, and dedicated it to Mahometan worship. Nor is it any wonder that the Turk, who does not believe that women have any souls, should prohibit the worship of Divine Wisdom in their midst."

But who is this Divine Wisdom referred to? The learned tells us that it is the second person in the Godhead; St. John, chap. 1st, says that it was the Word that began, by whom all things were made, and the margin refers to Proverbs, chap. 8, verses 23 and 30. It is also said in Genesis 1st, that God created the heaven and the earth; the margin here also refers to Proverbs, chap. 8, verse 22 and 23, and in the very text of the chapter, Wisdom is referred to as the female attribute of Deity, the Word, the Mother-God; and in verse 35, she, Wisdom, saith, "For whoso findeth me findeth life, and shall obtain favor of the Lord."

Let woman henceforth look unto Wisdom, the Divine Mother, seated upon the throne of Deity, the co-equal of Divine Love, the Divine Father, thus one brought up with him, and his daily delight, rejoicing always before him.

Let the women of woman be ever growing and not unto man; then shall she no longer be degraded subject, but shall become his co-equal, his teacher and his guide; then both shall be elevated, purified and refined; hence the "Cure of Evil."

Let us now go forth together, and rest in the Temple of Divine Wisdom from the Turks, purify it, and establish her worship upon earth. Then shall we go forth with our harps and our tabrets, and Jehovah shall march in our front, and the God of Israel shall bring up the rear.

We have here presented to us the authority of the Bible for the dual nature of Deity, which the religious world can no gainsay; we have the evidence of all organized forms, and the subtle essences of imponderable matter which the philosopher must recognize; we have the great law of equivalents, in which the moralist delights; the sublimest mystery, in which the metaphysician can revel throughout the endless ages of his being; and a benign influence, through which the most degraded daughter of Eve may elevate herself to the companionship of the angelic host.

Teachers, seers, and mediums have been so intent on viewing and describing the beautiful landscapes, and the glorious heavens of the future, that they have failed to observe and point out the commodious highway that leadeth thereto; so that Aaron is still needed to speak unto the people; and when these shall have fulfilled their mission truly, we shall then behold the Miriams going forth with timbrels and with dancing, and all the women following them, to joyfully celebrate their deliverance and bondage, and to praise their harmonious bliss in the land of rest.

Mr. PRESIDENT AND FRIENDS:—I have detained you thus long by presenting crude thoughts drawn forth from my own interior being for the present occasion. They are the result of a long and often painful experience, yet an experience not unfringed with beneficial influences upon myself individually, and whose relation I hope may awaken new emotions in some others, and, above all, awaken new incentives in all to apply all the light and knowledge that he or she may possess to the daily practical affairs of life, so that all may be mutually benefited, and elevated into a noble and harmonious condition, socially, physically, morally, and religiously.

Respectfully submitted, W. WINCHESTER RAMBOLD,  
Philadelphia, Sept. 8, 1858. 239 Marshall street.

#### SPIRIT LIFE.

THE clay falls from us, but the spirit still  
Is all unchanged save in its destined will  
To higher beauty, which upon its will  
Depends, as here, not instantly all  
And good we grow, not gifted with the skill  
Wrong to discern from right with unaided eyes,  
Still count us only wiser, the stern ring  
Of darkness gathers, never vanishing.

#### FACTS FROM VARIOUS SOURCES.

THE following is from the "Spirit of the Prophet," a book by W. R. of Springfield, Mass., and is a true story of a man who lived a long and useful life.

He wrote a journal, which fell into the hands of his parents after his death, and he remembered with horror a dream his father had told him. "The father dreamed that he saw a vision of a river, flowing by the house, he saw the boat and out of the reach of his assistance; and the young man said—'If I am not mistaken I had a similar dream, and the same and circumstances are yet present to my imagination.' My father will have forgotten it."

Shortly before his death, he appears by his journal to have suffered for several nights from a strange and morbid anxiety, and to have had, also, another alarming dream, the particulars of which he unfortunately did not relate. It probably referred to the approaching time. He was drowned without bathing in the North river, whether he had gone much against his inclination.

FROM THE HISTORY.—Krumpholtz relates the following: A poor man had at one time the good to see his little child crying for hunger, and there was not a morsel of food in the house, not a penny in his pocket, and he had been working with sorrow. He crept away into a solitary corner and prayed, with many tears, that God who feedeth the young ravens and doth the lions of the field; he prayed, "Give us this day our daily bread," with an earnestness which, perhaps, he had never felt before. And in rising up from prayer in a comfortable state of mind, and going to his home-door, a dog came running along with a piece of meat in his mouth, and on arriving at the poor man's threshold he let it drop and ran off. The poor man sent on that said the man, as he took it up it was covered with a golden crust, and he brought it into the room, and when it was cooked and laid upon the table, and the hungry poor man tasted it, and a blessing had been asked, it was to them all as delicious as an unicorn, as if they had been partaking of the parable lamb.

THE CASE OF A YOUNG MAN, says Dr. Chamberlain in his "Tongues of Fire," a number of college, received an impression, or as he himself heard a voice, which told him he should die in three days. It was as he was passing the stairs of the college building. Toward the entrance of the college, a young man, who was a physician, was called, and made conversation with the particular. He lived and labored hard, which did no good. He grew worse, and the medical gentlemen thought he should be put to rest. He changed his position and gave a full dose of opium. This had the desired effect of putting him into a sound sleep from which he did not awake till the three days had expired. Immediately upon his waking, he inquired the time of day. He found that the limited period had passed, and that he was still alive. The hallucination vanished from that moment, and no more was heard of his illness or dying. His health can now be as well as ever, little doubt was entertained that he would have died, had not this mode of treatment been adopted.

BEVERLY, PROVERB.—The following is from a German author, F. W. Krumpholtz, D. D.

A short time ago, in our neighborhood, a poor man was sitting early in the morning, at his home-door, his eyes were not with sleep, and his heart cried to heaven, for he was expecting an officer to come, and meet him for a small debt. And whilst sitting thus with his heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until at length quick as an arrow, it flew over the good man's head into his cottage, and perched itself on an empty cup-board. The good man, who little imagined who had sent the bird, closed the door, caught the bird, and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune of a favorite hymn. Fear then set when darkness reigns, and as he listened to it, he found it such he and comfort his mind. Suddenly some one knocked at his door. "Ah, it's the officer," thought the man, and was very afraid. But no, it was the servant of a respectable lady, who said that the neighbors had seen a bird fly into his house and she wished to know if he had caught it. "Oh yes," answered the man, "and here it is," and the bird was carried away. A few minutes after, the servant came again. "You have done my mistress a great service," said he; "and she sets a high value upon the bird, which had escaped from her." She is much obliged to you, and requests you to accept this trifle, with her thanks." The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed. And when the officer came he said, "Here is the amount of the debt; now leave me in peace, for I shall not see it to me."

Some few years since an Englishman or fireman was killed suddenly on the railroad. His wife had had a clear view of the transaction the night before, and had related the dream, and tried to prevail on her husband not to go on the road that day. She followed him to the door weeping, when he turned back, and tried in a lively manner to remove her fears and assure her that all would be well. In a few hours he was carried back a corpse.—*Prophetic Phases, &c.*



## PHILOSOPHICAL AND MORAL DEPARTMENT.

## EVIL SPIRITS, OR EVIL POWERS.

Every power that is actively dealt with—the cutting power of a razor, for example—is an evil power to the hair, and every truth that is misapplied or misinterpreted, is a lie or a deception to the fool.

It is contended by a portion of the scientific world, that all the heat contained in combustible substances was originally derived from the sun, and is therefore nothing less than embodied sunshine. In like manner, it is contended by all religionists that in the beginning God was the only power; that the Divine Omnipotence is, and ever has been, the only source of power; consequently, that all the powers in the universe, no matter where manifested, or how, are, in their essence, emanations from God. It therefore behoves those who tell us of "evil Spirits" and "powers of darkness" to prove their charge; to demonstrate that such powers are, and show how it was possible for a God who never had any evil powers or tendencies in him, to give constant birth and activity to evil powers. They are bound to bring their assertion within the province of possibility, before they can rightfully ask a rational being to spend his time in discussing it even; and for them to ask men to swallow it without examination or proof, is nothing less than an insult. Yet as crowds are evermore tamely submitting themselves to this insult, and then forming themselves into sects or heresies for the purpose of forcing it upon others, the necessity of repelling it is one of very frequent recurrence.

If we are to discuss the question of evil at all, the first point to be settled is, *What is evil?* Every person who uses the word means that which makes against his self-gratification or interest, as he understands it—while good is that which makes for his side in any or all cases whatever. But according to this definition, everything in the world must be both good and evil at the same time. Thus a pistol is good to the highwayman who has command of it, and an evil to the traveler who is robbed by its aid. Fire is an evil spirit when it burns a house, and a

spirit when it drives a man's brains out by suddenly pulling him down from a house-top, and a good Spirit, when it holds together the atoms that compose our bodies, or prevents our earth from being dissolved into vagrant gases. Therefore, as the word has no fixed meaning to those who use it, the natural inference is that the thing which men would represent by it has no fixed or positive existence. It represents a notion of certain minds, and nothing else. To talk of evil spirits and evil powers is as idle as it would be to talk about the price of a phantom, the weight of a mermaid, or the ebullience of Capt. Gulliver's Yahoo.

A word as to "lying Spirits." A deuce or bad reversioner can make a lying spirit out of anybody whose words he can get hold of—even the words of Jesus himself. It is only necessary to put a false construction upon a saying of master or angel, in order to render the utterance thereof a lie. Thus, hundreds of the sayings of Christ and the apostles prove them to have been "lying spirits," according to this rule. Did not Christ say of Solomon's temple, as substantiated by all present, that after it should be destroyed, he would rebuild it again in three days? Did he not promise to come back to his disciples speedily? and have not many millions of good Christians accordingly torn as the back-out for him, all shining in their "assumption robes," at various times since? Did not he send his disciples make one portion of the world believe that all save a chosen few will remain till forever, and another portion that God's love will last every man to heaven? If Christ and his apostles could not speak without involving the world in a way—were rather, if the world could not hear them without drawing itself in the way—then what is it that lying communications and lying Spirits should show themselves now?

What we call evil Spirits or powers are all necessary to man's growth in goodness and strength. They are necessary to our own growth and stimulus as to wisdom. Every act we do, no matter how purely its result may appear, is a step in our plane of development, and imports to us, and all creatures into it, certain powers that we could not have accumulated without it. God created man for a career of endless progression; and to make him fulfill his design, He gave him on with the laws of hope, of aspiration, of growth, as the case may require. He sent the gnat upon Titian's cheek, not to torment them only, but to urge them from the mists of ignorance or error into higher planes.

Evil is always an instrument of good, and as necessary to the growth of good as is salt to the growth of flowers. To be in evil is to be in want of some good; and this want must be felt before the mind can be made to seek and grasp the good that it lacks.

Whether we sit in judgment upon Spirits or powers, our conclusions merely determine how wise and honest we are, not how good or evil they are. Two centuries ago the truths of astronomy were evil, according to the world's leaders in wisdom, because those truths conflicted with the assertions that those leaders had accustomed themselves to receive and utter. In our own day, the truths of geology have been condemned as evil, because they conflicted with the Bible, or with the fashionable interpretation of it. But what right have we, whether singly or in synods, to pass judgment on God's things? He gives birth to invisible forces—to spiritual entities that we can only see in some of their transitory effects—and we pronounce them wholly evil, merely because the little we know of them does not suit our taste or our prejudices. We assume that certain of them are right or good, and all that diverge from them are evil; forgetting that no action would be possible on the part of our favorite if there were no antagonistic forces or resistances for them to act on. In such case, they would be like a lever without a fulcrum to rest on, or a weight to act on. Suppose that all light-rays were compelled to shine in that direction which some pope or dogmatist should pronounce the right one—and that no object could wickedly reflect them back in the sun's face—what would be the result? Plainly, universal blindness. The sun would then be the only visible object in the whole universe, and our knowledge of all other things would be derived from the sense of touch, or taste, or smell, or hearing, without any help from the sense of sight.

In regard to the judging of Spirits, I would lay down this rule, viz.: To judge every thing that purports to come from them for our credence, with all possible strictness, and adopt nothing that is not suited to our actual capacity, however true it may be. In the absence of any other knowledge, we have our judgment upon them. They are not accountable to us for what they may say or keep back; we are not accountable to them for what we may believe or disbelieve. But if we must judge them, let us give them the same fair play we would to a murderer—presuming them innocent until we have proof of their guilt; and withhold our sentence until after the trial. We might also do well to bear in mind, that the farther any Spirit may be above ourselves in the scale of wisdom, the more likely we are to mistake his motives, and draw a false meaning from words that would give us a high and holy truth, if we were only wise enough to interpret them truly.

To sum up the whole matter: Evil or imperfection, so far from being limited upon the universe of the true God by an evil god, or devil, is an essential and even a beneficent element of a perfect universe. If all beings were, in all stages of their existence, as perfect as in God—as old, as wise, as good, as immortal, as omniscient, as omnipotent, as omnibenevolent, they could have no individuality, no sphere of vision, no field of action. Each one would see, in every other, nothing but himself repeated. He could say nothing that was not already as familiar to every body else as to him; could do nothing that all others could not do just as well without him; could impart nothing that was not possessed to replicate, by everybody, already. There would be no ignorance, no truth, no hunger to satisfy, no sickness to heal, no pain or sorrow to bear with or to dispel. Life, and joy, and virtue, if they existed at all, would be as dominant and as perfect as the power as are the sun's rays when locked up in an iron chest, or heat imbedded in a costume. We should in such

case witness a universal congestion—supply without demand; force with nothing to do; love with nobody to accept it; joy forced to swallow itself in solitude and silence. To restrict the universe to the one element of good, would be as fatal to the whole structure as it would be to annihilate the principle of repulsion, or the male principle, and leave the world to be worked by attraction, or by the female principle, single-handed.

## THE "CURE OF EVIL."

WAUKESHA, ILL., October 2, 1858.

C. PATRICK, Esq.:—I have read with much interest the various speeches delivered at Utica, as far as I have yet obtained them through the TELEGRAPH and other periodicals, and from my stand point of observation, I fail to discover the object of so great a meeting, namely, the cure of evil. Many excellent things were exhibited; many very great truths were presented to the minds of an anxious audience, but no practical result, I fear, can be expected to arise from this Convention, as each speaker seemed bent on presenting only his own ideas, and unless I deceive myself, the result of the meeting will end with the mere expression of opinions. Now, I for one, hoped, but hardly expected that the different speakers would have come to some conclusion whereon to act for the future; that they would have selected, by common consent, the taproot of the tree of evil, and united their forces to sever that fundamental source of sin from mother-earth, so that its trunk and branches might be seen to gradually wither in the sunlight of righteousness, and be no more known to flourish in the paths of mankind.

The ladies of the meeting were conspicuous in the masterly manner in which they handled the subject, but I think, also, that some of them carried their ideas of self a "little" too far. That woman in the affectional department is vastly superior to man, few will deny; that she can be, and often is, quite his equal in the intellectual, is also true; and that her morality is affected equally with man's by education and surrounding circumstances; but it is also a matter of history, that when the evil passions she inherits are let loose, she can surpass man in brutality. During the first French revolution, when ~~men~~ were running in streams through every street of Paris, the women were seen to take the heads of their wounded opponents on their laps, and literally sawed them off with a common jack-knife which, for a case that has escaped my memory, obtained the name of *la tache*. When I was a boy at school in Paris, about the year 1818, the name of *la tache* was a general appellation for those one-bladed pocket-knives made more for sale than for use, and which schoolboys always contrived to have in their possession. History farther says, that the women were frequently seen, in their crazed frenzy, to drink the blood of a fallen enemy, particularly if he had any notoriety which could add luster to their already excited brutality.

Some of the ladies at Utica are represented to have expressed their opinion that man must be taught to look upon woman as a divine being. Whether they considered themselves divine, I can not pretend to decide. Now, I feel willing to go as far as any man in my appreciation of the good qualities of the fairer sex; and without desiring to see them appointed to the command of an army, or to lead a squadron of men-of-war against the foe, I am fully aware of the many difficulties and injustices to which they are subjected by their lawmakers, and as much as themselves wish to see those injustices removed; but Mrs. U. Clark notwithstanding, I can not consider any finite being as divine. Woman may be the divinity of our worship when the animal passions are no longer under control, as in youth, when we fall in love, as it is termed; but in sober judgment, I can not consent to attach to the finite an attribute which, in my opinion, solely appertains to the Infinite. But to return to the objects of the Utica Convention.

Could not some practical and beneficial result be obtained by adopting the views of Mrs. M. Davis, E. H. Pratt and others, and endeavoring, first, to raise from the slough of despair and misery the thousands of women who are now by poverty and the selfishness of men condemned to a life of unprofitable labor and suffering, merely to obtain the means of keeping body and soul together? Let us, if possible, commence by raising woman to that state of society wherein she may, in turn, assist in the deliverance of man from his evil course. (And if woman is the divine being we are told she is, would we allow her sister to grovel in misery and crime, when the sacrifice of a little needless suffering and gaily show might relieve her? Is it not for her





"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, OCTOBER 30, 1858.

### EVIDENCES THAT SPIRITS COMMUNICATE.

The nature and sufficiency of the evidences of the existence of Spirits, and of their manifestations to the natural senses of mortals, have always been questioned, and skepticism has been strengthened in many minds by the credulity, extravagant claims, over-zeal, superstition, authority and bigotry of those who believe. Modern Spiritualism is by no means free from these stumbling-blocks to skeptics. There are those whose senses and selfhood are absorbed and lost in spiritual authority, as well as those whose senses and selfhood are subjugated and lost in bigoted skepticism. The two extremes are equally undesirable, unsafe and unreliable. So long as man is fallible, we will not claim that there is *absolute* evidence of anything; but with the reservation of the infallibility of the human senses, we claim that the existence of Spirits, and their communion with mortals, is absolutely proved by the modern spiritual manifestations.

The best evidence that man can have of any existence or phenomenon, is the attestation of his natural senses. To be sure, the mental condition of the person who observes, and of the senses which testify, are to be considered in determining whether any experience or observation be objective or subjective. Subjective experience depends on the state and condition of the person, and therefore it is not supposable that any considerable number of persons would be in the same condition, and experience or observe the same subjective phenomena at the same time. On the contrary, all the persons would experience and observe differently, according to their several states and degrees of hallucination. But the witnesses of spiritual phenomena always agree in their statement of their observations and experiences, which in itself shows the facts to be objective realities. The spiritual phenomena are so universally attested and admitted, that we will not go back to discuss their actual objective occurrence.

"But admitting the phenomena to be objective and real," says one, "they are all produced deceptively by mortals, and therefore they furnish no evidence of Spirit-existence." Let us briefly consider this objection. We will not here urge the desire of all people to live after death, and the belief of many persons in all ages of the world that a spiritual existence awaited them, and the probability of such existence, based on the fact of such desire, but will go at once to the direct evidences.

First: Modern spiritual phenomena appeared in an obscure family in Hydeville, N. Y. They disturbed and annoyed this family days and nights with not only raps or noises, but their bedding and other ponderable objects were moved about the room without visible cause. The family were greatly frightened, and called in the neighbors, who were equally confounded as to the cause of the disturbance, but proceeded systematically, day after day, in examination of the cause, and came to the conclusion, entirely contrary to their predictions, that it was caused by Spirits. Since then thousands of persons have investigated the subject, and come to the same conclusion—that Spirits communicate and produce the phenomena. These conclusions are based on evidences which overcome, in most cases, confirmed skepticism, and these evidences, in numerous instances, have been developed by a thorough and personal examination of the mediums, their feet and hands often being held, and other contrivances and precautions being adopted to know that the phenomena are not produced by them or by any mortal. Beside this, intelligence is received through raps, tipping, writing and speaking, of which the medium is entirely ignorant, and which is oftentimes unknown to all present, and sometimes unknown to any other being than the Spirit claiming to communicate it. Beside this, mediums are developed, and communications given, in families where there is no possible motive for deception, and nobody to deceive

except a father, mother, brother or sister; and further, that young children are made mediums to rap out and to write communications, who can not of themselves either read or write, or even spell words or write them in their normal conditions. Persons disbelieving in spiritual existence and entirely ignorant of the fact that Spirits communicate, are made mediums for the manifestations of Spirits, and thus come to the knowledge of a future life by actual communication with Spirits.

Mediums for the spiritual phenomena are developed, and are being developed, throughout the world. Mediums are made against their wills and wishes, unconsciously, and in all classes of society, and in uncivilized life, and among those of different occupations and of every degree of ignorance and intelligence. Many mediums have been strenuously opposed to being used for the manifestations, and have religiously fought against their spiritual claims. All these people have been subdued (perhaps we ought to except Rev. Dr. Tyng, who has been a medium,) by the genial spirit of the communications. Religious and infidel prejudices have been overcome, and all persons who have thoroughly examined the phenomena, have come to the conclusion that they are produced by Spirits of persons who have once lived as men and women on this earth. In the face of these facts, wholesale charges of deception seem utterly preposterous.

But there are many persons who were unacquainted with what are called clairvoyant and psychological phenomena, who have mistaken these for genuine spiritual manifestations; and when they find that these are produced wholly, or in part, at least, by themselves, or by one person on another person, they naturally suppose all the other phenomena are produced in the same way, and have no higher origin than man.

Notwithstanding there is a similarity in all the manifestations of the human spirit, whether it be encased in the body or is beyond the grave, still the difference in the apparent origin, all things being considered, is as wide as are the material and spiritual worlds. The clairvoyant, mesmeric or psychological phenomena are purely mental, and result from the contact of persons, and are bounded by, and are as diverse as, the knowledge, belief, wish, caprice or imagination of mortals, and of course these credulous people (and they are numerous,) who have assumed that these phenomena were controlled by disembodied Spirits, are as unsettled, unstable and unreliable in their faith in spiritual manifestations, as are the whims of persons who have run through these varied psychological tunnels, or more properly speaking, mentally hallucinated subjects. We are glad to have these people come to themselves, discontinue their circles of contact, and galvanizing of each other with their "Free Love," and other unwholesome propensities, natural or induced through contact, and renounce this spurious Spiritualism.

Many of the so-called trance-speaking mediums and lecturers, are simply exhilarated in mind and endeavor, by sitting in circles with joined hands, or by being what is called mesmerized. A morally dangerous, and to us most disgusting practice, is becoming prevalent in the contact circles. We refer to the mesmerization, or pawing over, or "soothing," as it is sometimes called, of one person by another. We think facts warrant us in saying that it is a dangerous thing for a man to be magnetized or "soothed" by a strange woman—not only dangerous to his morals but to his manhood. But we will speak more of this at another time. All we desire to say about it in this connection is, that it is *not* Spiritualism, and Spiritualism is not responsible for the speech or conduct of persons who are under such influences and hallucinations.

Modern Spiritualism is by no means an *inquisition*, and if it were, we would unwillingly disfellowship people for their mistakes in endeavors for truth and goodness, but would help them to genuine spiritual communion, as the basis of a true faith and better life.

It pains us to speak of another class of persons with which Spiritualism (if the form of speech may be allowed) is infested. We refer to a class of persons some of whom pretend to be mediums and deceptively make manifestations which they palm upon the unsuspecting as spiritual. Others prowl over our country as spiritual lecturers, but in reality are promulgators of Free Loveism. Others, again, have no personal spiritual experience, and no faith in spiritual existences, but go about lecturing under the insignia of Spiritualism, as an easy way of living. Spiritualists are generally hospitable, and willing that every pretender even should exhibit his claims, and they are willing to see what they can do, and hear what they say. To the meetings of

all such there will go credulous persons who believe merely on the claims of the pretentious believer, and if they do not hear anything which they comprehend, or is worth listening to, some are so extremely charitable as to believe it is owing to their own stupidity and not to the ignorance or incapability of the speaker to utter thoughts; while others set it down to the discredit of Spiritualism, and the more intelligent Spiritualists go away feeling it to have been a failure, a deception and a disgrace to a glorious cause, and they have no heart to speak of it. These people are thus enabled and encouraged to go from town to town, and reap a handsome revenue from their deceptions; and Spiritualism is unjustly held responsible for Free Loveism, incapacity to instruct, insincerity and fraud. The sentiments thus promulgated, and the deceptions of these persons are often used as objections against Spiritualism.

People are renouncing this Spiritualism, as they call it, but really sensualism and deception; in fact one Van Vleck has been exhibiting his spiritual mediumship in Newark recently, and the friends discovered his tricks and exposed him in a communication to the Newark *Advertiser*. This same man comes to our Conference and charges several prominent and respected mediums in this city, and mediums generally, with producing the manifestations deceptively, and by trick, as he did. So absorbed in deception and lost to a sense of honor and shame is this man, that he attempts to justify his conduct before the Spiritual Conference. We pity such specimens of humanity, but we must put them on record in order to protect our sacred cause from their baneful influences. Men and women who have been thus deceived, find it necessary to review their whole experience; and if it has been with this class of persons, or with this character of manifestations, they do well to renounce, and begin anew to investigate true and genuine spiritual manifestations, and under circumstances which preclude deception. But these deceptions by no means invalidate that which is genuine, but confirm it as a reality to be imitated. These things, however, challenge greater circumspection and diligence, in protecting the cause from being used as a shield for immoral inculcations and deceptive phenomena.

### Another Murder—Ira Stout.

This unfortunate man was murdered in Rochester, on the 22d inst., by a gang of desperadoes, among whom were Sheriff Babcock, Deputy Sheriffs Warner, Pond and Merrill, Rev. Messrs. Hotchkiss, Cutting and Boardman, Drs. Hull, Avery, James, Miller, and others. Mr. Hotchkiss read on the occasion, the 15th chapter of 1st Corinthians, and prayed; and at twenty minutes past three o'clock in the afternoon, one Babcock committed the fatal deed. They say the death of the man was not so sudden as could have been desired. His struggles for eight or ten minutes were severe, and caused some of the spectators to turn away in disgust.

We have no particular sympathy for Ira Stout more than for other unfortunately-organized men, or for men who are put in unfortunate relations which cause them to commit a wrong. But we do not think murder will be prevented by legalizing it, or by employing certain individuals to do it for, and on account of society. We abhor murder in every form, and can not see that it is any the less a murder or a wrong when committed by society or its agents.

### Rev. John Pierrepont

This eminent and venerable clergyman addressed the Spiritualists at Dodworth's Academy, last Sunday, morning and evening. He considered the "probabilities" of spiritual existence and communion with mortals, preparatory, or as clearing the way for the *direct evidences* which he will produce next Sunday in the same place. The audience was large, intelligent and attentive. Mr. Pierrepont seems to occupy a position favorable to the blending together of the old and new dispensations from Spirits, and to the arraignment of proofs which give life and power to these Gospels. In his retrospections, he found evidences of belief, and of Spirit communications in savage life, in civilization everywhere, and with every class of human beings except with philosophers and Christian preachers. He dwelt largely on the moral power of modern Spiritualism, and said men will commit a crime, in the faith that God sees them, which they will not commit in the presence of a child.

### A. J. Davis' Latest Work.

We have just received Mr. Davis' latest work entitled "The History and Philosophy of Evil," containing the different addresses made by him, at the late Utica Convention. Pamphlet form, 120 pages. Price 30 cts. Postage 7 cts. For sale at this office.



## SPIRITUAL LYCEUM AND CONFERENCE.

## TWENTY-NINTH SESSION.

The question for this evening's discussion was: "What are the conditions and causes of the phenomena, and what are the reasons for and against the supposition that they are Spirits?"

Dr. GORDON said: That to save the reporter from labor and misapprehension, he had committed his thoughts to paper, and read as follows: I understand the question to be, What are the conditions and philosophy of Spirit communications? The conditions required depend, as I think, on the character of the communications. These may be obtained from undeveloped Spirits, as a general rule, on the sole condition of our need. But if we seek them from Spirits occupying high moral planes, other conditions must be observed, such as passivity, humility, sincerity, purity, with a temperate use of intellectual as well as physical aliment, and lastly a temperate atmosphere. I have observed that when the thermometer mounts up to 75 and 80 degrees, Spirit communications slacken.

Some twenty-five years ago I was connected with a church so very zealous that they proposed to carry on a revival continuously the year round. We accordingly determined to keep our revival machinery in perpetual motion. We succeeded as long as the weather continued cool, but failed under summer heat. The same experiment was repeated several times in the same church, but always with like results. In reviewing the history of revivals (and with which I have been conversant since childhood) I concluded that summer revivals are generally spurious, and consequently if we have any hard jobs to propose for the Spirits, it will be the safest, as a general rule, to refrain from making our propositions in very hot weather. As to the philosophy of Spiritualism, I hold that it is something more than a knowledge of the agents and forces employed by Spirits, or an explanation of their mechanical effects upon either mind or matter, as witnessed in spiritual phenomena.

Philosophy being an explanation of the causes and reasons of things, it follows that every department of knowledge is a department of philosophy; and hence to understand the philosophy of Spirit communications, we must investigate their physical, physiological, metaphysical, ethnological and theological sides.

If I am correct in this last assumption, then it follows that Dr. Gray, in ruling out of order those speakers who do not confine themselves to the mechanism and facts of Spiritualism, is (as I think he is in about eight-tenths of all his rulings) incorrect and unparliamentary. To understand the philosophy of Spirit communications, we should keep up a marked distinction between its signs and the things pointed toward. All psycho-dynamic demonstrations are mostly but signs appealing to the intellect and natural senses. They notify and warn of work to be done, but do not accomplish the work themselves. They are the bell-ringers who give the alarm, but not the fireman who puts out the fire—the grand and overshadowing purpose of Spirit communication being, in every age, the cultivation and elevation of man's moral faculties.

Mr. VAN VLECK said: So far as my experience goes, I am of the opinion that credulity on the part of the investigator is the best condition. That Spirits do communicate with man I do not doubt—nay, I believe such is the fact. But such manifestations are extremely rare and are of a mental, and not of a physical character. Although many of you may have faith in New York mediums, I must say that I have none whatever. In visiting one of your best tipping mediums, I always noticed that he placed his hands on the table so that the metacarpal bones rested on its edge. In this way, any person may, by practice, tip a table from him, especially if the opposite legs of the table be kept in their places by nails driven into the floor. By actual experiment I have thus easily tipped tables weighing 100 lbs. The usual custom is to ask the investigator to write names of departed friends on separate slips of paper, and roll them up in separate pellets. Next, write relationship, age, occupation, etc. The medium then picks out a name and the age, relationship and occupation corresponding. This is called a good test. Now almost every person writes the name of his dearest friend first, and also the corresponding age and relationship first, so that the medium, if by a hasty glance he can get the peculiar shape of each first ballot in his eye, may very readily give the necessary tests without any Spirit agency whatever. I know that by practice and a common exercise of keenness of vision, an adept may, by an apparently casual glance, detect what name a person is writing, by simply looking at the top of his pencil. On a late visit to this medium, I took the precaution to write the age corresponding to my first name, on the second ballot, and the relationship on the third, and in consequence the medium selected ballots which had no agreement. Mr. V. related several other instances in which the manifestations seemed to him to be clearly of mundane origin, and in fact he had never been able to witness any physical performance which could be safely traced to spiritual causes.

Dr. ORTON asked Mr. Van Vleck to explain certain strange developments which had recently been exposed in Newark, in which himself had acted the part of medium.

Mr. VAN VLECK replied: I will cheerfully do so. I am, as I have before said, a believer in mental manifestations. I am myself a mesmeric subject, and have been ever since I was a child. The physical manifestations I doubt and deny in toto. I have endeavored at various times and places to publicly explain the delusion and deception. But being continually met with the reply, that my exposures did not cover the manifestations, I was forced to the conclusion that the best way to root up the error was to make the manifestations first, and explain them afterward. With this view I went to Newark. I had held three meetings there, and sincerely intended on the fourth night to explain

the whole matter. Up to my last experiment the great majority of witnesses were such that the Spirits worked the wonders, and it was only by the persevering scrutiny of a skeptic that I was at last detected. I am going to hold a public meeting in Newark, and shall then confess all and explain all. In answer to questions from Mr. Smith of Chicago, Mr. V. V. said that he had frequently been made unconscious, and when in that condition may have been the medium for physical manifestations, although he was of opinion that Spirits had but little, if anything, to do in the matter.

Dr. ORTON said: I have known Mr. Van Vleck some time, and believe him to be a much honest man than he has made himself appear to be this evening. I have seen manifestations through him that he could not perform either consciously or unconsciously. I think he is too uncharitable to mediums. When I have made friends, and know them to be honest in all their relations, I think I should not too easily discredit their integrity, or suspect them on slight proof. I know I have heard raps that were not produced by hands or feet. In my own room, being in bed with Dr. Redman, I one night heard raps in different parts of the room, and then a noise near the fire-place, which sounded like the rattling of shovels and tongs. On getting up, the raps spelled out through Dr. Redman, "Cornelius is here and wants you to lock the door," a precaution which the Dr. had forgotten on retiring to bed. On another occasion, when four persons beside the medium, were present, a large table was lifted without hands, and moved toward each person present, and then hoisted above their heads and taken to another part of the room, turned upside down, brought back and safely deposited in its original position, right side up with care.

Dr. GRAY said he had seen the same manifestation. The table was repeatedly lifted up, and moved over the heads of the company, and then brought back again, as Orton had stated. There were two other persons in the Conference who had seen the same manifestation.

A gentleman in the audience asked Dr. Gray if this was done in the light?

Dr. Gray: No! it was in a dark circle.

Gentleman: How then did you know that the table was carried to another end of the room?

Dr. Gray: Because we could hear by the sound when it was thus deposited; and also when a light was struck, we found the table on the floor outside the circle. I also, on the same night, saw in a distant part of the room a bright light, which resembled the comet of 1811. It seemed a lambent flame fifteen or twenty feet distant from me, and moved in a zig-zag direction, like electricity shooting from one cloud to another. He had also heard a tune beat accurately by the raps, and had also, in company with three others, felt the clear touch of an infant's hand, every one present being adults. Every person present also testified to feeling the same unmistakable touch.

Dr. ORTON, in considering upon the table-manifestations before alluded to, was of opinion that the light had been gradually turned down, so that part of the manifestations were seen by the eye. He also saw the light spoken of, although it appeared to him to be a ball of fire.

Here Dr. GRAY ventured an opinion that Dr. Orton was not present at the circle he had described. Dr. Orton thought it was the same one, but was not sure; at all events, he saw a bright ball of fire.

Mr. COLES said: Herein lies one cause of my skepticism. Having witnessed myself no physical manifestations but what might have been produced by persons present, I am led to doubt the testimony of others, from the fact that they unwittingly mix up several manifestations together, from which they manufacture one strong case. Let four or more persons be questioned separately in reference to a manifestation seen by all at the same time, and different statements will be made. This is not designed, but is owing to a confusion of recollections and variations in memory. Neither do all our friends give all the facts in their narration. Thus Dr. Orton and Dr. Gray tell us very seriously that they have seen a table moved about the room, and lifted over their heads, and turned top-sy-turvy, and then they sit down. Now, this seems good evidence, and makes out a strong case; but when a little cross-questioning shows that this was all done in the dark, it puts a quite different complexion on the affair. I often find that a little adroit cross-questioning will account for the milk in the cocoa-nut, without going to the Spirit land. The other evening, I casually met an old and much-esteemed friend, who remarked to me that he had just been at a circle where he had received the best test he had ever enjoyed. He said the Spirit of his deceased wife had come to him, and seating herself in his lap, threw her arms around his neck, and saluted him with a kiss whose flavor was identical in relish with those he had been favored with during her earth life; to him it was the very poetry of identification. Now, this statement left here, makes another very strong case. But before accepting the story as told, it occurred to me to gently cross question my friend, and to ask him if he meant to say that his Spirit wife really appeared to him in a tangible Spirit form, and with purely angelic lips kissed him on the cheek. "Oh, no," said he. "I don't mean that! I mean that my wife took possession of a lady's medium, and influenced her to sit in my lap and give me the caress." Here was a fact of another color again. Such methods of Spirit identification, it must be confessed, may be very agreeable to the inquiring mind, but they are very far from being absolutely convincing. In looking over my past experience, I find that manifestations which, when witnessed appeared to be unmistakably spiritual, have shrunk in proportion to my subsequent insight into the catalogue of mundane causes, and hence I am inclined to make my investigations again, and if I shall be favored with one instance of purely spiritual physical manifestation, I shall be most happy to acknowledge it, and devoutly apologize to my spiritual friends for my present skepticism.

A GENTLEMAN arose in the audience and stated that in 1855 he arrived in this city from a British island, and being in search of spiritual light, he visited a circle where a gentleman was curiously influenced to deliver an admirable address on the subject of "Church and State." The company thought such a discourse rather irrelevant, until on inquiry they ascertained their new visitor was an Englishman, and hence they concluded the address was designed for him. Presently the medium changed in his influence, and in a very dogmatic and illiberal manner, cried out, "hang him! hang him!" alluding, of course, to some imaginary culprit. The company pleaded that the prisoner should first be tried. "No, hang him, hang him!" was the obstinate reply. In a few moments the influence again changed, and the medium gave one of the most beautiful and eloquent discourses on the subject of charity, he ever remembered to have heard. He took the speech down as it was uttered, and had committed it to memory, and with the consent of the Conference will now repeat it. After the gentleman had given the piece, which was really a very pretty production, he turned toward Mr. Coles, and remarked: "there is the medium who spoke those words, and I marvel much how one who has been influenced to speak such beautiful thoughts, can be so skeptical as he appears to be."

Mr. COLES, in explanation, wished to say that he did not deny the power of Spirits to impress mortals. This is their legitimate sphere of action. His skepticism applied mostly to what are called physical manifestations. It is true that he had originally spoken the words that had just been repeated, and, at the time, he really believed that a Spirit impressed him, but he did not absolutely know such to be the case. He believed now, that Spirits could inspire our organs of sublimity, reverence, language, etc., and thus induce us to speak better than in our ordinary states. But he could also do this himself at any time. He could sit passive, at will, and in a few minutes would feel an inspiration in the higher organs, which would enable him to write poetry or prose in a manner superior to anything he could accomplish in his ordinary moments. But whether this condition is self-induced, or the product of Spirit agency, is what he is in doubt about.

Dr. GORDON said: I wonder how a medium like Mr. Coles, who has had so many excellent manifestations through his own organism, can be so skeptical. I am not sure but that he is under Spirit influence now. It is not too much to suppose that, in giving reins to our belief, we were getting to be rather too credulous, and that a little wholesome skepticism was needed to check our enthusiasm.

Mr. COLES accepted Dr. Gordon's idea, and hoped that whatever he had uttered that was unsound, unphilosophical, or irrational, might be attributed to the Spirits and not to himself.

Mr. J. W. SKATER, of Byron, N. Y. said: I have been a Spiritualist six or seven years, and if I had founded my faith on historical facts or the manifestations of others, my faith might have been terribly shaken by what has been said to-night; but my faith is built upon the rock of my own experience. In the privacy of my own room, my arm has been seized by an unseen power, and I have been made to write the names of my father and my sister, accompanied with intelligence that could not have flown from my own mind. When riding alone in a buggy from Byron to Rochester, an overshadowing power descended upon me, and caused me to exclaim in the fallow of my heart, "Thy will, O Lord, and not mine be done." I have traveled hundreds of miles, and have borne testimony wherever I could, without money and without price, and I feel that I am but doing a rational duty in presenting these truths to my fellow-men.

Mr. SMITH, of Chicago, wished to remind the Conference that, notwithstanding what is often said of the trickeries of mediums, there is still good testimony to be offered on the other side. The laziness of the hour alone prevented him from narrating manifestations which he had witnessed, which it was impossible for the mediums to have accomplished.

Mr. D. G. TAYLOR stated that he had seen a table move from one person to another in a circle, and answer questions by moving up and down, when no finger touched it. On one occasion, two skeptics came to his house who were very sure they could expose the humbug. His son, on being entranced, put his finger in the flame of a lamp and held it there until it actually turned black, which was a demonstration the skeptical friends were not prepared for, and for which they could not account. On recovering his normal condition the medium found his finger unharmed, notwithstanding the fiery ordeal through which it had passed.

Dr. GRAY said: The object of these discussions is to ascertain the nature of the manifestations. We assume them to be spiritual, but we want, if possible, to prove them to be such. Opposition will do us no harm. I call that man a friend who opposes me for his very antagonism calls into direct activity those faculties of my nature which are best calculated to illuminate and enlighten my own mind. Let us willingly hear both sides, and invite the closest possible investigation.

Adjourned.

(JOHN F. COLES.)

## To Subscribers:

As the present number of the TELEGRAPH commences the last half of Volume Seventh, we give notice to such of our subscribers as may receive this paper, with this paragraph marked with pencil, that their subscriptions have expired, and we hope that a prompt remittance from each patron will enable us to continue our weekly visits to all those with whom we have so long held friendly intercourse. We trust that old friends will not only renew their subscriptions, but that each of our readers will use a little personal effort to add new subscribers to our list.

To persons wishing our paper on trial, we will send it three months for 50 cents.

## LETTER FROM M. L. BLOOM.

NEW YORK, October 19, 1858.

EDITOR SPIRITUAL TELEGRAPH:

Dear Sir—Your report of what I said at the Utica Convention is, I consider, an incorrect one, to say the least. I did not utter myself precisely as therein represented; and the most important part of what I did say has been entirely omitted. Beside, from the wording of the latter part of what you report me as having said, most persons would be led to infer that I included the Bible among those things of which I have a slight estimate, which would be a gross mistake.\*

Now, Sir, permit me to say that my sole aim in referring to myself personally in presenting a brief chapter from the "book of my life," was to show, in my concluding remarks, the utter inefficiency of any one or all mere external reforms to redeem man from evil, and bring him into oneness with God and his fellow man.

Knowing full well that I would not have a fair opportunity to be heard, I had prepared the substance of what I wished to offer, in the form of a series of postulates which in part I read to the audience, *not a single one of which appears in your report!* This, Sir, is certainly an unwarrantable omission, as it places me in a false position, by making it appear that I belong, apparently, at least, to that class of so-called reformers who, above all others, *need first to be reformed themselves.* Had I taken the popular side of Spiritualism, undoubtedly I would have been more correctly reported, and consequently better understood. I am not prepared to say that this incomplete and incorrect report of my remarks is intentional on your part, for I should not wish to place the SPIRITUAL TELEGRAPH in the category of papers that pander to the public taste by misrepresenting and caricaturing others who even sincerely dissent from in belief.

As a simple act of justice, I trust you will allow me here to say, that I am a *Bible Spiritualist*, holding that God is a pure Spirit, and the Bible is his word, which is infallibly correct in all its teachings, when correctly spiritually apprehended through the interpretation of the Spirit of truth, who is promised to all who love Christ by keeping his words.

That the only true spiritual philosophy is developed in the

That Jesus is the Christ, the son of God, only through whose indwelling operation in all true believers, can man, as a believer, receive eternal life.

That man in his natural or fallen state is not immortal, but can become immortal only through laying down his own carnal life, and receiving Christ as his own life instead, and thereby become eternalized by the quickening power of that divine spiritual substance called in the Bible the love of God—the fire of God.

That the nature, origin, and remedy of evil can be solved only through inspiration of and revelation from God, by a heart-belief and mouth-confession, with a corresponding life of Jesus Christ as an indwelling guiding Spirit—a present Savior from all sin, "in whom are hid all the treasures of wisdom and knowledge."

That, summing up the origin of evil, in a miniature epitome, all evils are only so many different manifestations of one evil being, called, in the Bible, the Evil One, whose dire magnetism is a spiritual substance familiarly termed *selfishness*, which in its very nature is *death*, and produces death, wherever it finds lodgment.

That all truths and good are only so many diverse manifestations of one dual being who, in the Bible, is called God, whose vitalizing magnetism is a spiritual substance, named *love* which, in its entire quality, is *life*, and produces life wherever it flows.

That this spiritual substance, love, is the all and all of spiritual pabulum of true believers in Christ, as well as the sole pabulum of God himself *and all his angels and the glorified Spirits of heaven.* And this very substance shed abroad in the (spiritual) heart of believers by the Holy Ghost, is what produces supreme love to God, and neighborly or brotherly love in those who are born of God. *Vide the primitive Church-love.*

That God had no more to do with the creation of the Evil One, than the Evil One had with the creation of God.

That the normal state of man, is to receive influxes solely from God.

That God created man in a state of innocence, not immortal, but capable of becoming worthy of partaking of the Tree of Life, and *receiving immortality as a free gift from God.*

That in the then mortal state of the dual man, and from the existence of the Evil One, as man was a materialized spirit, it was out of the power of God to prevent man from disobeying his will.

That the Evil One attacked man by infusing himself by influx, into the highest material creation of God, below man, which was a being possessed of instinctive rationality and outwardly resembling man—a being akin to the rufous chimpanzee—and acting on man's material nature, by tempting him, through this being, to partake of matter—the tree of knowledge of good and evil—that was in its life-essence the spiritual magnetism of the Evil One, which, operating on and in the man, created an abnormal excitement in him, and led him into an act by which the Evil One was enabled to reproduce his own likeness through him (man), and thereby seek to destroy the last and noblest work of God, man.

That under this magnetic spell, the first being born of the dual man was Cain, "who was of the Wicked One (or the Evil One), and who slew his brother."

That by man's thus listening to the Evil One, and disobeying God, his father and mother, man became influenced by the Evil One; and man and the earth suffered, as man thereby became subject to sin, disease and death, and the earth was suffused with the magnetism of the Evil One, and was poisoned; while the animals, thitherto subject to man, rose in rebellion against him, and all creation fell into bondage to the Evil One, who thereby became "Prince of this world" (or age.)

That, as before the fall, the male and female man was at one with God, and himself, one life being common to them all, after the fall the dual man became disconnected from his spiritual Head—God, and himself, resulting, as an effect of his union with the evil one, by influx and possession, in bringing on the male man the curse of hard labor, and on the female man excessive and abnormal conceptions—whose procreative functions, to this hour, have, by abuse and misuse on her part and the male man's part, given her more suffering than any other part of her physical nature, as well as all other evils to which man has become

That "overcoming evil with good," correctly spiritually apprehended, means overcoming the evil one with God.

That it is out of the power of man to overcome evil with good—overcome the evil one with God—solely by his own strength, independently of God's strength; for man, disconnected from all spiritual powers and principalities, has no strength at all, and consequently is an utterly dependent, and not in the least an independent, being.

That only as man becomes passive to Christ, can man, through Christ as an indwelling, guiding and protecting Spirit—a stronger man armed with present salvation from all sin—"overcome evil with good"—overcome the evil one with God, and receive eternal life as a free gift—the unspeakable gift of God through his son Jesus Christ.

That since the glorification of the Primitive Church, the letter only of the Bible has been known to the Church so called; but that now the Spirit of the Bible is to be revealed in the hearts and understandings of all who are convicted of sin, and discern Christ as a present savior from all sin, by believing in their hearts and confessing with their mouths, Christ as an indwelling, guiding and protecting Spirit—a present savior from all sin, preparatory to the gathering of all true believers, by inspiration, into great and small numbers, having one temporal and spiritual interest, and organized as home churches of God, waiting for the redemption of their bodies, and the establishment of the kingdom of God on the earth, and the union of all God's children with each other and with God, their eternal Father and Mother, who is love, and all of whose children will be loves; God and his family flowing to and into each other, blending and interblending with one another and all, as only pure divine Spirits can blend, and become indissolubly one—spiritually one.

That the present phenomena called spiritual manifestations, are actually demonstrations of disembodied souls—externally religious, philanthropic, philosophic, artistic, oratorical, medical, and also wicked, evil, disembodied Spirits, all of whom are on the plane of the carnal and natural man, and are under the power of the evil one, spell-bound and in the bondage of spirit-

ual slavery, ever learning, and never able to come to a knowledge of the truth; and some of whom are so direfully evil, as cunningly to deceive "youthful mediums," and other mediums, also, by flattery and cajolery, gaining control over their organisms, and seeking to destroy them, in more ways than it would be judicious now to state.

That all persons who seek to become mediums of some mere Spirit or Spirits who were once natural men, earthly exalted as they may have been, and not seek for the indwelling presence of the Spirit of Spirits—God, through Christ as an indwelling guiding Spirit—a present Saviour from all sin—will be doomed to bitter disappointment, and realize that no spiritual manifestation that does not act on their [spiritual] hearts and understandings, and lead them to become mediums for the manifestation of the Spirit of Truth, thereby being changed from independent selfish beings into dependent, loving believers in Christ, as the Way, the Truth, the Life, is of any permanent utility in redeeming them from sin and all its consequences.

That no other than those who accept Christ as an indwelling guiding Spirit—a present Saviour from all sin—can ever become united and live together in love, peace, and joy, and be established in God's eternal kingdom.

That the spiritual manifestations will, in the providence of God, be overruled for good, and made subservient to his purposes, and redound to his glory and the glory of his son Jesus Christ.

That the Church, so called, at this day, comprises only carnally-minded believers, which class Paul declares is still spiritually dead—who instead of having "one faith, one Lord, and one baptism," as the Primitive Church had, and being walking epistles read and known of all men, have many faiths, many Lords, many baptisms, and are scarcely distinguishable from other moral men, and are not to be looked to as any criteria by which to estimate the superiority of the Gospel of Christ over all other religions or philosophical systems.

That the only approximation to true churches of God, can be found only in the various communities now existing in this country, viz.: Zoarites, Rappites, Ebenezers, United Believers (Shakers), Bishop-Hill Colony, Oneida Community and its branches.

That in whatever heart the Father has revealed the Son, and the Son is drawing that heart to the Father, there is commenced a church of God in its individual state, and there is planted the germ of the kingdom of God in earth.

That multitudes in the church, so called, as well as great numbers of "Spiritualists," and "reformers," and others, ere many years elapse, will become believers in Christ, as an indwelling guiding Spirit—a present Saviour from all sin.

That, as one who desires "glory to God in the highest, and peace and good-will to men on earth," I extend my hand in love to all who sincerely desire that God's will may be done in earth as it is done in heaven, praying that I may be free from any Pharisaical religion, "doing the will of God from the heart."

Were it not that I may have already trespassed on your patience and space to the extent of your willingness, I should wish that I might here present the postulates that I read before the Convention. But fearful that if I should add to the length of this communication by so doing, you might be induced to reject the whole, I shall feel thankful if you will accept this communication as it is.

Should any of your readers be interested in hearing farther from me, I would refer them to the *Bible Spiritualist*, the first number of which will be issued in a few weeks, due notice of which will be given in an advertisement in the SPIRITUAL TELEGRAPH.

Yours, etc., M. L. BLOOM,  
105 LEXINGTON AVENUE, NEW YORK.

GREAT IDEAS AND SMALL DUTIES.—A soul occupied with great ideas best performs small duties. The divinest views of life penetrate most clearly into the meanest emergencies. So far from petty principles being best proportioned to petty trials, a heavenly spirit taking up its abode with us can alone sustain well the daily toils, and tranquilly pass the humiliations of our condition. Even in intellectual culture, the ripest knowledge is the best qualified to instruct the most complete ignorance. So, the trivial services of social life are the best performed, and the loveliest particles of domestic happiness are most skillfully organized, by the deepest and fairest heart.

EARLY RISING.—I would inscribe on the curtain of your bed, and the walls of your chamber, if you do not rise early, you can make progress in nothing; if you do not set apart your hours for reading, if you suffer yourself or any one else to break in upon them, your days will slip through your hands unprofitable and frivolous, and unenjoyed by yourself.

\* Mr. Bloom will please bear in mind that we simply published the report of the Convention which was furnished us by its own Committee, without taking any responsibility for its entire correctness, or feeling authorized to correct or alter it.—Ed.









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1. The first step is to identify the problem. This involves understanding the situation and the goals that need to be achieved.

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